A SERMON

Preached at the

ASSIZES

Held at *Dorchester* in the County of *Dorset*, upon the fourth day of *March* in the year of our Lord 1669.

By JOHN STRAIGHT.

Master of Arts, sometimes a Member of Queens Colledge in *Cambridge*, now Vicar of *Stourepain* in the County of *Dorset*, and Chaplain to the right Reverend Father in God, *John* late Lord Bishop of *Sarum*.

CONTAINING

The Metaphorical description of a sincere Christian:

1. By his care and providence.
2. By his pains and industry.
3. By his wisdome and discretion.
4. By the ensuing perils and dangers.
5. By the invalidity of all perills and dangers.
6. By the cause and reason of this firm validity.

Non dormientibus provenit Regnum cælorum, nec otio & desidia torpentibus Beatitudo eternitatis repromittitur, Leo.

For we are his workmanship created in Christ Jesus unto good works which: God hath ordained that we should walk in them, Eph. 2. 10.

London, Printed for *Edward Thomas* at the *Adam* and *Eve* in *Little Brittain*. 1670.

SERMON

Preached at the

ASSIZES

Held at Dorchester in the County of Dorset, upon the fourth day of March in the year of our Lord 1689.

By JOHN STRATFORT,

Master of Arts, Fomerly a Member of Queens College in Cambridge, now Vicar of Sampford in the County of Devon, and Chaplain to the right Reverend Father in God, John late Lord Bishop of Exeter.

CONTAINING

The Metaphorical description of a sincere Christian:

1. By his care and providence.
2. By his pains and industry.
3. By his wisdome and discretion.
4. By the enduring perils and dangers.
5. By the inwardness of all perils and dangers.
6. By the ends and reason of this their vanity.

Non dormitionem pronunciat Regnum coelorum, sed vitae & delectationis Beatitudo aeternitatem repromittitur, &c.

For we are by worthy unbelief created in Christ Jesus unto good works; God hath ordained that we should walk in them, Eph. 2. 10.

London, Printed for Edward Thomas at the Adam and Eve in Little Britain. 1690.

TO THE

Right Worshipful

ROBERT BARKER Esq;

High Sheriffe of the County of Dorset.

Although I have often experienced the infallibility of that adage (meritas odium parit) yet I cannot procure my self that the truth should be concealed, nor will allow my talent hid up in a corner: The truth therefore is this, you know it Sir, and I am willing that others should be made acquainted with it also) that I was very unwilling to undertake to Preach at the Assizes for you: You must needs acknowledge the many arguments I used to excuse my self from it: As First, my age being now past my Ninth and great Climacterical: Secondly, the crazinesse of my body, Thirdly, my frequent distempers, both of the vellicating Stone and torturing Gout, all which were not only great impediments to my due preparation for such a service, but might have taken me off and utterly disinabled me to do it at the destined time for it. But none of these (to make use of Terence *his phrase) could causam dicere with you: No nor could all these together prevail to pass by me, and perswade you to pitch upon another more fit for that imployment. And now since that is past you have proceeded to another postulate, viz. to requist and that not barely,* petere, *but* expetere, *the publication of those my poor and weak indeavours, you continue pressing of me to be in the press again. Give me leave Sir to expostulate with you a little with the Poet.*

Proper.

Quid me scribendi tam vastum mittis in equor?
Non sunt apta meæ grandia vela rati.

I must also tell you further Sir, that I had even almost protested against Printing in such times as these are, in which

that ingenious invention is so much abused with contentious and useless, I might add pernicious and seditious Pamphlets. But seeing your importunity will not receive a modest denyal, I have now therefore thus farre yielded to your request, that after a serious scanning of these my rude notes (if they happen to gain the favour of an Imprimantur) they then should be published to the perusal of others. And then Sir, if after their pass they chance to meet with the whip of some censorious dispositions (of which sort of people the world is now too full) who will perhaps say that these thing are too meane for this ripe and exquisite Age, I for my part shall acknowledge them to be so, and you must bare the blame who have forced them from me: Yet withall let me desire such to consider, that at the building of Solomons Temple, there was room as well for the burden bearers as for other more curious Artificers; and at the making of the Tabernacle, not only the bringers of blew Silk and Purple and Scarlet, but even the poorest which brought but Goats hair and Rambs Skins were accepted. Exod. 25. 4, 5. However it happen, this is my comfort, that they that know my reservednes, will acquit me from popularity and seeking my self abroad, and will not brand me with that busie humour by which too many in this scribling age, have even made the times to surfeit with their needless papers. Sir, I have now but two things more to say, The one of which is to you, and the other is for you. That which I have to say to you is this, That if this my Sermon shall afford any good either to your self, or to any other truely fearing God, I shall not then repent my giving way to the granting of your desires by my thus imparting it to pulick view. The other thing is a Supplication for you, that the God of goodnes would perpetuate your present happines here in this world, and crown you with everlasting happines hereafter in the World to come, and this is the hearty prayers of him who is

SIR, Your nearly related and

humbly devoted Servant,

John Straight.

To the Indulgent READERS.

Benevolent friends, it were but lost labour to tell you why I gave way to the Printing of this Sermon: I have said enough of that before, and shall not now nauseate you with a crambe. You see what importunity can do, even with those of the most private and retired dispositions I must now acquaint you that I expect not to escape the lash of censure, as having had some experience thereof, by the printing of a former Sermon upon a just occasion mentioned in the Epistle to the Reader: When I was by some malevolent spirits stigmatized with the title of a vain-glorious person for it: As if an affectation of publick notice had only put me upon the publication of those mean conceptions, when as the Lord knows how conscious I was, and yet am of my own weakness and defects. But there is I see, a spirit of pride and bitterness in too many, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt *as Saint* Austin *speaks. And to such ignorant uncharitable censurers I wish either a more sound judgment, or a more sober affection. The desire to disgrace another certainly cannot spring from a good root.* Cupio si fieri potest propitiis auribus quid sentiam dicere, sin minus dicam & iratis *as sometime* Seneca *said. I am contented to receive a scarre from* Zoilus, *so as some others may escape a wound, having learned in some measure from the blessed Apostle to go through all reports.* Male autem de te opinantur homines sed Mali, *saith* Seneca, Moverer, si de me Marius, si Cato si Lelius sapiens, si alter Cato, si Scipiones duo ista loquerentur moverer, si hoc judicio facerent, quod nunc morbo faciunt. I *only add* Martials *quirp to such*

Saint Aug.

Seneca.

Seneca.

Mar. Epigr. l. 11. Epigr. 93.

such kind of carping back-biters and Procustean *Tyrants, and so dismiss them with* Martiall, *Non vitiosum Zoile dixit; non vitiosus homo es, Zoile, sed Vitium. And thus returning to the moderate, unprejudiced and candid Readers hereof, to whose considerate and prudent inspection and revision I commit it, desiring that they may rather see more than they expect, than look for more than they find in it. And if then after their perusal they acquire any emolument, either of delight to please their fancy, or of wholsome instruction to regulate their conversation, let them bless God, thank the High Sheriffe of the County of* Dorset, *and send up a Supplication to Heaven for me, who do unfeignedly desire the truth of Grace in them, and the increase of it also on all the Israel of God, and am*

Your most humble Servant

in the work of the Ministry

JOHN STRAIGHT.

A SERMON

Preached at the Assizes held at *Dorchester* in the County of *Dorset*, *March* the 4th 1669.

Luke 6. 48.

He is like a man that built an house and digged deep and laid the foundation on a rock, and when the waters arose the floods beat upon that house and could not shake it, for it was founded on a Rock.

SAint *Paul* travelling from *Melita* to *Rome* sailed in a Ship of *Alexandria* whose badge (by which Ships are usually distinguished one from another) was *Castor* and *Pollux*. Gods Children are travelling hence to Heaven, and sailing through the turbulent waves of this troublesome World, to the tranquil Haven of eternal happiness; though not in a Ship of *Alexandria*, yet in the barks of their bodies, their badg to allure them from hypocrisie and self-servers and countenance to discover their love to such as call on the Lord, but do not the things that he speaks, is not *Castor* and *Pollux*, but he that heareth my word and doth the same, he is like a man that built a house, and digged deep and laid the foundation on a Rock, and when the waters arose, the floods beat upon that house, and could not shake it, for it was founded on a Rock.

Act. 28. 11

The

The words (you see) are the cognizance of a sincere Christian, the very badge of a true beleiver, Metaphorically deciphered out unto your view, by these six subsequent things.

First, by his care and providence, in building him a house.

Secondly, by his pains and industry in digging deep.

Thirdly, by his wisdome and discretion, in laying his foundation on a Rock.

Fourthly, by the ensuing perils and dangers, in the rising of the waters and beating of the flood.

Fifthly, by the invalidity and weakness of those perils and dangers, in that they could not shake it.

Sixthly and lastly, by the cause and reason of its firm validity, *for it was founded on a Rock. He is like a man which* &c.

A sound and sincere Christian, is first described by his care and providence in building him a house, *He is like a man which built an house.* I find in Scripture four kindes of Builders. First, God himself. Secondly, Gods Ministers. Thirdly, one building up another. And Fourthly, every particular Christian building up himself.

The first kind of Builder is God himself: So the *Psalmist*; *except the Lord build the house, their labour is but lost that built it.*

Psal. 127. 1.

Now God he builds four sorts of houses. As First, a house of his providence, to wit, the great and glorious fabrick of this Universe, *The Heavens declare the glory of God, and the firmament sheweth his handy work.* Secondly, a house of his spirit. *Know ye not that your bodies are the Temples of the Holy Ghost which is in you*, so the Apostle. Thirdly, a house of correction for those that are incorrigible. *Tophet* is ordained of old, saith the Prophet *Isaiah*. Fourthly and lastly, a white-Hall, a Star-Chamber, a house of glory, *not made with hands, but eternal in the Heavens*, so Saint *Paul*. Let the house of Gods providence banish distrust, and teach us thankfulness. Let the house of his Spirit, bridle our

Psal. 19. 1.

2 Cor. 6. 19.

Isa. 30. 33.

2 Cor. 5. 1.

our carnal concupiscence, and induce us to consecrate our bodies a living sacrifice holy, acceptable unto God. Rom. 12. 1.
Let his house of correction make us tremble at sin, and move us to newness of life. And lastly, let his house of glory instruct us to wean and withdraw our affections from the transitory things of this present World, and Phil. 1. 23.
perswade us to a longing with Saint *Paul, to be dissolved and to be with Christ which is best of all.* And this of the first kind of Builders.

2. Gods Ministers are a second kind of *Builders. For behold this day have I set thee over the Nations, and over the Kingdoms to pluck up and to root out, to destroy and to throw down, to build and to plant,* is God own commission to the Prophet *Jeremiah.* Now these they build three manner of wayes: *Verbo, Vita & Precibus.* By Preaching, by Practising, and by Praying. Jer. 1. 10.

First, By preaching, *Feed thy sheep that are my Lambs.* Joh. 21. 17.

Secondly, by practising, *Brethren be followers of me, and look on them which walk so as you have us for an example.* Phil 3. 17.

Thirdly, by praying. *For this cause we cease not to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdome and spiritual understanding,* so St *Paul.* Col. 1. 9.

3. A Third kind of Builder, is one building up another: *Wherefore exhort one another, and edifie one another even as ye do,* so the Apostle. *Jonathan* must build up *David,* and *David Jonathan.* 1 Thes. 5. 11.

Brethren if a man be suddenly taken in any offence, ye which are spiritual restore such a one with the spirit of meekness; the word in the Original is καταρτίζετε build him up by putting him in joynt again. Gal. 6. 1.

4. The Fourth and last kinde of Builders, is every particular Christian building up himself, so Saint *Jude* in his Jude vers. 20.

General Epistle: *But beloved edifie your selves in your most holy faith. And this is he that heareth the word of God and doth it.* This is he whose foundation is faith, and whose house is good works. *Similis est hic ædificanti domum per profectum virtutum*, so *Bonaventure*; this is he *which is like a wise man that built an house.*

Bonav.

Obs. Gods Children they are not careless hearers but careful builders: Their Religion rests not in the ear, rowles not in the eye, floates not on the tongue, nor in a word doth it only consist in the bare shew of outward holiness; No, no, its foundation remains in the heart, and its rootes in the inner man: *They hear the word and keep it, and bring forth fruit with patience*, so our Saviour tells us; they seek not so much to seem, as indeed to be religious; they are therefore builders not of slight or superficial-boothes, but of solid and substantial buildings; *ὅμοιος ἐστὶν ἀνδρὶ οἰκοδομοῦντι. He is like a man that built an house.* *Qui verbis Christi obedit spiritualem domum, secretumq; mentis thalamum, et virtutum ædificium, bonorumq; actuum nexum fundet* so *Dyonisius Carthusianus*. He that yields prompt obedience to Christs commands builds himself a spiritual house, a secret Cabinet of his mind, a building of vertues, and a close compacted tenement of good deeds. Good works beloved they are the structure of every Christian builder, the inseparable companions of every true beleiver. This is a true saying saith Saint *Paul, and these things I will that thou shouldest affirm, that they which have believed God, might be carfful to shew forth good works.* Faith must be shewed by good works: *For as the body without the spirits is dead, even so, Faith without works is dead* also Saint *James*.

Luk. 8. 15.

Dyonis. Carthus.

Tit. 3. 8.

James 2. 18.

Faith therefore though it be the foundation of good works and evidence of things not seen, yet it is nothing worth if works be wanting, nor can it justifie any man before God, unless by good works it self, be justified before men. *Was not Abrahamour Father justified through good works*, saith Saint *James*, *when he offered Isaac his Sonupon the Altar*, that is, was he not by his works known

James 2. 21.

and

and found to be justified? Did not *Job's* works thus manifest his faith? Who was no less than *eyes to the blind, feet to the lame and a pitiful Father to the distressed poor,* as he testifies of himself. Yea as possible it is to separate light from its fountain the Sun as good works from saving faith the mother. Job 29 15,16. Tit. 1. 16.

Use 1. What then shall we think of all those that have only a form of Godliness denying the power thereof: Such as profess that they know God & yet by works deny him, and are abominable and disobedient, and to every good work even reprobates, as St *Paul* speaks of them to *Titus*. Surely beloved these though perhaps they may acount themselves in the number of Gods faithful builders, yet are they indeed no better than *Babel* builders, building to themselves nothing else but aerial Castles of sad and sempiternal confusion; clouds they are without water carried about of windes, corrupt trees without fruit twice dead, and pluckt up by the roots, wandering Stars to whom is reserved the blackness of darkness for evermore, so *Jude* in his general Epistle verse 21. *Serpit hodie putrida tabes hypocrisis per omne corpus Ecclesiæ & quo tolerantius eo desperatius, eoq; periculosius quo communius.* The corrupt consumption of counterfeiting hypocrisie creeps at this day through the whole body of the Church, which is so much the more desperate, so much the more dangerous, by how much the more indured, by how much the more common 'twas the complaint of good Saint *Bernard* in his time, and I would to God there were not as great need at this time for me to make it mine; for do no not all, or at least, most of all, slighting sincerity, content themselves with the bare shew and formality of Religion? Nay, which is worse, is not religion commonly made a cloak to palliate deformed vice, which seldome or never dare shew her self in publick, unless she steal the robes of vertue, and actuate her mischeif with sly hypocrisie. Is not *Pharisaical* avarice now vailed under a pretence of long prayers as sometimes we read it was in our blessed Saviours time? Is not *Herodians* cruelty now co- Jude vers 11. Bern. Math. 23. 14.

vered over with the vizard of holy devotion as heretofore it was with a *true Nonconformity*, that I may come and worship him? Yes, yes, we are I fear most of us all like whited tombs appearing beautiful outward, but are within full of rottenness: We have fair leaves but foul fruit, good words but no good works, and yet we would be counted in the number of Gods faithful builders too; but let us not, O let us not dear Brethren I beseech you, any longer deceive our selves with a vain conceit of couzening God, who is not mockt like men with shadowes, nor yet mislead like us with outward shews. Let us not think to mask our impiety from his omniscient Majesty under religious pretences, nor yet to muffle our hypocrisie under the garment of zealous devotion. No, no, *Ostensio enim reverentiæ in ore fallax est, nisi adsit pariter exhibitio obedientiæ in opere* as *Bonaventure* well observes; *in vain do they honour God with their lips, whose hearts are farre from him*, so the Prophet *Isaiah*. Who shall ascend into the Mountain of the Lord? and who shall stand in his holy place? 'twas the question of worthy *David*, and his answer immediately follows, *even he that hath innocent hands and a pure heart, that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour*. Answer me now O dissembling hypocrite (saith Saint *Chrysostome*) if it be good to appear good, why wilt thou not be, that which thou wouldest fain appear to be? And if it be ill to appear ill, why wilt thou be that which thou wouldst not appear to be? but if it be good to appear good, 'tis than farre better to be good: and if it be ill to appear ill, 'tis farre worse to be ill; be therefore that which thou appearest, or else appear what thou art, so farre Saint *Chrysostome*. Check now thy self thou vermonger, that with a madding thought thus chasest fleeting shadows: for frivolous it is for thee externally to profess thy self the servant of Christ and yet to wear the devils Livery. In vain it is for thee to acknowledge God to be thy only Lord in publick prayer, and yet to obey in all things the world, the flesh and the devil in thy

Math. 2. 8.

Bonavt.

Isa. 29. 13, 14.

Psal. 24. 3, 4.

Chrys.

thy private practise; Yea impious it is to be thus the divils builders in substance and Gods only in shew; *Non enim in verbis situm est regnum Dei*, for the Kingdome of God is not in word saith the Apostle: *Non Auditores sed factores legis justificabuntur*: not the hearers but the doers of the Law shall be justified, so the same Apostle *Quid vocatis me domine, domine, &c. Why call ye me Lord, Lord, and do not the things that I speak* saith our Saviour. *Be ye therefore doers of the word, and not hearers only deceiving your own selves*, so Saint *James*. *For not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father which is in Heaven*, so likewise our Saviour Christ. Labour not therefore any longer (dear Brethren) I beseech you to cover your nakedness with the fig leaves of vain-glorious hypocrisie, but now at length indeavour to compass your loyns with the girdle of sincerity, that so ye may be found of God, not fictitious, but faithful builders, not supine, but industrious doers, which is the second thing, by which a sound Christian is here described, *viz.* by his pains and industry in digging deep, and cometh next in order to be spoken of.

1 Cor. 4.10. Rom. 2 13. Iam. 1.22. Math. 7. 21.

ὁ κοπιῶν καὶ ἐσκαψεν qui fodit & fodit in altum, which digged, and digged deep.

Idlenss (beloved) is a cruel stepdame to vertue, and want of employment, the most corrupting fly that can blow in any humane mind. By this *Egistus* grew adulterate, by that the *Sodomites* incestuous *He* therefore that would be a good Christian, he must take pains, he must dig deep *Per descensum humilitatis* as *Bonaventure* speaks, *Dura pœnitentiæ opera exercendo*, so *Stella* commenting on this place. We must not think to go to Heaven with a wet finger, 'tis not a Lord have mercy on us will bring us thither: No, Beloved, we must be digged, yea and deep digged too here in Gods vineyard, before we can come to receive our reward: We must weep, we must watch, we must pray in the evening, morning and at noon-day, and that instantly: We must search the Scriptures

Ezek. 16.49. *Bonav.* *Stella.*

ptures with diligence, read Gods word with delight, and meditate in the same with continuance both day and night. *Non est à terris mollis ad astra via.* The way to Heaven is no easie way, 'tis no going thither in a Feather bed: Menand. μοχθητέον τοι τὸ θέλοντι γενέσθαι, if thou wilt be happy thou must labour for it, so *Menander*. Many there are I know who fain would go to Heaven, but loth they are to take the pains: gladly would they enter in at the streight gate that leads to life, but loth they are to strive: yea and willingly would they receive the penny, but loth they are to undergo the labour. *Sed numen non favet otiosis nec pigris, vult enim sua munera ad nos per nostram venire industriam*, so *Plutarch*. The supreme power cares not (saith he) for sluggish and sloathful persons, but will have his gifts come to us through our own industry.

Applic. Away then, away, I say, with that dangerous and diabolical suggestion of Satan; if I am predistinated to salvation, I shall certainly be saved: I'le therefore take neither care nor pains, but live as I list: No, no, beloved our industry must co-opperate with the grace of God inciting us, and diligence must be given 2 Pet. 1, 10. *to make our calling and election sure*, so Saint *Peter* tells us. For though it be most sure in Gods electing purpose: Yet can no man know the certainty of it, but only by this, *viz.* by yielding prompt obedience to Gods commandments, by joyning vertue with faith and with vertue knowledge, with knowledge temperance, and with temperance patience, with patience godliness, with godliness brotherly kindness, and with brotherly kindness love: For if these things be among you and abound, they will make you that you neither shall be idle, nor unfruitful in the acknowledging of our Lord Jesus Christ so farre 2 Pet. 1 5, 6, 7, 8. Saint *Peter*.

Use 2. Be admonished now therefore O ye fruitless figtrees at length to bring forth fruit worthy of repentance, and cumber not the ground here in Gods vineyard with barren idleness: Let not your Talent which God hath lent

you

you lye rusting in a napkin, but now imploy it to the best advantage; and if you would be partakers with Gods children in their happy recompence, be you sure then to participate with them in their laborious paines. *Socrates* I remember, reports of one, that quenched his ardent desires of going to see the olympick Games, with the thought of the tedious travaile thither; but farre be this from us beloved: Let not the conceit of a painful passage to eternal happiness, deterre any of us from undertaking this so profitable though painful a journey thither, nor drive us with the unjust Steward in the Gospel, to *a quid faciam? fodere non valeo:* to a what shall I do? I cannot dig No, no, *Nam nullus labor durus, nullum tempus longum videri debet, quo gloria æternitatis acquiritur* as St *Hierom* speaks No labour ought to seem great, no time to be esteemed greivous, by which eternal glory is attained. There was never good thing easily come by. The Heathen man could say, that the Gods did sell knowledge for sweat, and so may I say, that our God sells Heaven for industry; wherefore my beloved brethren, *work*, yea and *dig out your salvation with fear and trembling, fight the good fight, and so run the race of Christianity here, that ye may obtain the Crown of immortality hereafter: Be ye stedfast and unmoveable, and abundant alway in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord.* And thus I pass from this second thing by which a sincere Christian is here described, *viz.* from his paines and industry in digging deep, unto the third, which is his wisdome and discretion, in laying his foundation on a Rock.

Luk. 16. 3.

Hierom.

Plutarch.

2 Tim. 4. 7.
1 Cor. 9. 24.
1 Cor. 15. 58.

And laid his foundation on a Rock.

The Papists though perhaps hitherto may seem to appropriate this description to themselves alone, or at the least to challenge a priority in it before us Protestants, and that because they are most beautiful builders in works of merit, most industrious laborers in painful pilgrimages

mages, yea, and most deep diggers too, even under Parliament houses; yet because they are defective in the third thing, by which a true beleiver is here described, *viz.* because they want wisdome to lay their foundation on a Rock, they are therefore hence excluded from among the number of Gods faithful and fruitful builders, who do not only build houses and dig deep, but lay their foundation also upon a Rock: *Posuit q, fundamentum supra petram. And laid his foundation on a Rock. Positio est ordo partium in loco*, so the Philosopher: Position is the true ordering of several parts in their proper places; hence therefore after the removal of all impediments rubbish taken away by our digging deep, immediately here followeth a *positio fundamenti*, a laying a foundation. *Which foundation is faith in Christ: for other foundations can no man lay* faith the Apostle. Now this foundation of faith must be laid upon a Rock, *even upon that spiritual Rock Christ Jesus*, as the same Apostle speaks. *Non super petram, sed super petram*: Not upon *Peter*, nor yet his successors (the *Pope* I mean) as the *Papists* would fain have it meant; but upon that firm, sollid and immoveable Rock of *Peters* confession (*Thou art the Son of the living God*) upon this Rock will I build my Church saith our Saviour: As if he should have said; upon this thy firm confession by which thou dost acknowledge and beleive me to be Christ the Son of the living God, will I build my Church, Flock and Family, and them will I endue by my spirit with the like faith in me. That confession which thou hast made, shall be the foundation of all beleivers, so *Theophylact*, *Supra Petrum edificat, qui supra Christum edificat* so *Stella*, *He that buildeth and layeth his foundation on Christ buildeth and layeth it on a Rock*.

1 Cor. 3. 11.

1 Cor. 10. 4.

Math. 16. 16. 18

Four reasons I find, why Christ may and that not unfitly be resembled to a Rock.

First, Because a Rock is a sound, firm and stable stone. *Petra enim est super petram immobilis*: on which whosoever buildeth, buildeth most strongly, buildeth most surely. Christ in like manner, is a stone, yea, a corner stone,

stone, utterly unmoveable, *He that buildeth on him, buildeth most firmly, buildeth most safely, against whom the Gates of Hell cannot prevail.* Math 16,18

Secondly, a rock is a stone, as well of offence as defence; it defendeth and keepeth from ruine that which is built upon it: so likewise doth it offend and break to peices all obstacles, that shall justle against it. Christ in like manner is a stone of offence as well as defence: as he defendeth and keepeth his Elect that are founded and built upon him from ruine and destruction: So likewise doth he offend and break to peices like potters vessels all wicked and ungodly obstacles, that shall justel against him, to them is he made a stone to stumble at, and a Rock of offence as Saint *Peter* speaketh. And that they that justle against Christ thus, must needs be confounded: hear what our Saviour Christ himself saith; *Whosoever shall fall on this stone he shall be broken, but on whomsoever it shall fall it will dash him to pieces.* 1 Pet. 2. 8

Take heed therefore (beloved) of justling Christ, either by your contemptuous mocking of his service: or disdainful deriding of his servants, lest the like confusion seaze on you, that sometime fell on *Julian* that justling Apostata, which constrained him in horrour of heart to confess and to cry out, *Vicisti Galilee, vicisti Galilee.* Math. 21. 44 Sozom.

Thirdly, A third reason why Christ is resembled unto a Rock, is because that hence did refreshing water sometimes gush out and that in abundance for the miraculous releife of the children of *Israel* in the dry and thirsty wilderness. *And Moses lift up his hand and with his Rod besmote the Rock twice, and the water came out abundantly. He cleft the Rock in the wilderness, and gave them drink as out of the great depth. He brought floods also out of the stony Rock, so that it gushed out like the Rivers:* so the *Psalmist.* And again; when they were thirsty, they called upon thee and water was given them out of the high Rock, and their thirst was quenched out of the hard stone. Numb. 20. 11 Ps. 78. 15,16 Wisdom 11. 4

This, all this Saint *Paul* explaineth, and applyeth to Christ. *And the Children of Israel did all drink the same spiritual drink: for they drank (* saith he*) of that spiritual Rock that followed them, and that Rock was Christ.)* This Rock was struck for our transgressions, and broken for our iniquities, as the Prophet *Isaiah* saith. From whence floweth unto all Gods children that live in the dry and thirsty wilderness of this wicked world, most large refreshing streams of living water, *Salientes in vitam æternam*, springing up unto everlasting life: as our Saviour Christ himself telleth us.

1 Cor. 10. 4

Isa. 53. 5.

As therefore the children of *Israel* in their dry necessities quenched their souls with the sweet streams that issued out of that typical Rock in the wilderness: So let us beloved, in all our dry dolours and thirsty distresses, run unto this Rock of Christ, refresh our parched souls with the living fountains of his holy Gospel, and quench our thirsty hearts with the most comfortable waters of his evangellical promise.

Jo. 4. 14.

Psal. 46. 1.

Fourthly and Lastly, Christ is resembled to a Rock, because a Rock is a receptacle for innocent Doves to preserve them in safety from the piercing claws of devouring Birds; so likewise is our Saviour Christ a receptacle for all faithful, simple, meek, harmless, Dove-like Christians, to defend them from the raging malice of all the malignant Kites of the World that would devour them; he, he is the Rock of our salvation, and present help in trouble. A Rock (beloved) beyond the reach of all, though never so malevolent adversaries, in whose cliffs the Dove-like-Christian abides most safely, on which he builds most surely: *Statuit, fundamentum super petram, and laid his foundation on a Rock.*

Obs. It is then you see the duty of every good Christian not to build on merits, but to lay their foundation on a Rock: not to trust confidently in their own deserts, but to rely faithfully on Christs deservings. The Father

of

of the faithful built not on merits, *But laid his foundation a Rock:* For *Abraham believed in God, and that was accounted to him for righteousnesse.* Behold, he that lifteth up himself, his minde is not upright in him, but the just shall live by his faith. To trust then in our selves, or in any worldly thing besides, is never to be at quiet: The only rest is to rely upon God by faith (for being justified by faith *we have peace with God, through Jesus Christ our Lord.* Gen. 15. 6 Habac. 2. 4. Rom 5. 1.

The reason of the point, or cause why Gods children ought not to rely on good works is evident; *For by faith ye stand* saith the Apostle. And again, *We know that a man is not justified by the works of the Law, but by the faith of Jesus Christ,* so the same Apostle. *Be it known unto you therefore men and brethren, that through this man is preached unto you the forgivenesse of sins, and from all things which ye could not be justified by the Law of Moses, by him every one that beleiveth is justified,* so Saint *Paul.* 2 Cor. 1. 24 Gal. 2. 16 Act. 13. 38, 39

Good reason therefore have we, to distrust our selves and to disclaim our own righteousnes, seeing that in us there dwelleth no good thing; seeing we are all gone out of the way, and that there is *none that doth good, no not one:* In a word, seeing that we have all been as an unclean thing, and all our righteousnes as filthy cloutes. And great reason have we to lay the foundation of our faith on the Rock of Christs merrits, who of God is made *unto us wisdom, sanctification, righteousnes and redemption* as Saint *Paul* expressly telleth us. Rom. 7. 18 Psal. 14. 3 Isa. 64. 6. 1 Cor. 1. 30

Applic. How grossely then do they erre, that forsaking this Rock, fasten their foundation chiefly on the fickle sand of good works, and that as *Firmissimum salutis suæ fundamentum,* as *Maldonat* the *Jesuite* on this place. Whenas (alas) who knows not how miserable, and how wretched we are in our selves, carrying alwayes about us, no less then a body of death, from which with the Apostle we may well cry out, *who shall deliver us? If* *Maldon in loc.* Rom. 7. 24.

therefore I would justifie my self (saith *Job*) *mine own*
Job 9. 20. *mouth shall condemn me, if I would be perfect, he shall judge*
me wicked. And again, *If God found no stedfastness in his*
servants, but layed folly upon his Angels, how much more in
them that dwell in houses of clay, whose foundation is in
Job 4. 18, 19 *the dust?* Well therefore may we pray, even the best of
us all, with holy *David*, *Ne intres in judicium domine,*
Enter not into judgment O Lord with thy servant, for in thy
Psal. 143. 2. *sight shall no man living be justified.* For indeed (beloved)
the most perfect keeping of the Law, and the exactest
observation of Gods commandments that can in this life,
by any be performed, deserveth in it self, no reward, nor
can it of it self profit us to justification; for when we have
done all those things which are commanded, our Saviour
Christ himself, hath yet wished us to confess, that we
Luke 17. 10 are still *but unprofitable servants.* And if unprofitable
then, when we have done all that is commanded us, see-
ing we have done no more than was our duty to do;
how much more unprofitable, how much more un-
deserving are our weak endeavours, which come so short
of fulfilling the least commandment? Hence Saint *Ber-*
nard, *Hoc totum hominis meritum, si totam spem suam*
Ber. Ser. 52 *ponat in eo qui totum salvum fecit: sufficit ad meritum scire,*
quod non sufficiant merita. This is the whole merit of
man, if he put his whole confidence in him that saved
him: it is merit enough to know, that merits are not
available. For *grace ye are saved through faith* (saith the
Eph. 2. 8. Apostle) *and that not of your selves it is the gift of God, not*
of works, least any man should boast himself. Hence Saint
Augustin, *Quisquis tibi enumerat vera merita sua, quid*
Saint Aug. *tibi enumerat nisi munera tua?* Whosoever numbreth,
or reckoneth up his merits unto thee: what doth he
number or recount to thee, but thy gifts unto him?

Let Papistical merit mongers therefore (if they will)
brag still of the condignity, and boast yet of the congruity
of their good works; we with the Apostle, will through
the spirit, wait for the hope of righteousness through
faith.

saith. Let them I say, go if they please, unto the Almighty clad in the polluted garments of their own righteousnes, with a *Da mihi quod merui*: We like true *Israelites*, will expect our heavenly fathers blessing in the perfumed garments of our elder brother: In a word let them (if they will) like superficial Carpenters content themselves with specious structures, on sandy foundations, we like substantial Builders, will comfort our selves with sollid erections on sure foundations, *Profecto stulti sunt, qui tantum ædificant splendide, & non utiliter: Et stulti sunt qui sibi satisfactum putant, si solum numerentur, inter Electos, etiamsi non numerentur cum electis*, so *Hosius*. Truely (saith he) they are fooles who build only for shew and not for profit, and they are fooles that think it enough for themselves to be accounted here of the Elect, although hereafter for want of a good foundation, they be not numbred with the Elect. It is the root (beloved) that susteines the tree, and the foundation that supports the building. *Structura quamvis exterius magnifice sit, & altitudine excellens, firma tamen non erit nisi solido firmoq; nitatur fundamento*, so *Stella*. The building (saith he) be it never so sumptuous, never so stately, never so lofty, yet will it not be stable, unless it be grounded on some sollid and firm foundation. Our spiritual building in like manner, be it never so specious, be it never so glorious to the eye of the world, yet will it not be permanent, except it be grounded on a firm foundation: unless its foundation be laid upon a Rock: *Statuitq; fundamentum supra petram*: *And laid his foundation on a Rock*.

Hosius.

Stella.

1 Tim 6.12,19

Dig not, O dig not then to your selves any longer broken cisterns that will hold no water, build no longer on sandy foundations, that will withstand no weather, *but fight the good fight, and lay the good foundation*, that when the waters do arise, and the floods do beat upon your buildings, they may not shake them: which is the fourth thing by which a sincere Christian is in my Text described: Namely by the perils and dangers immediately

ately ensuing his discretion in laying his foundation on a Rock, and comes now next in order to be spoken of.

And when the waters arose the flood beat upon that House.

A true Christian can no sooner be built upon the Rock, but he must instantly look for storms of affliction; a true convert can no sooner be ingrafted into Christ, but he must suddenly expect to undergo the Cross: Gods Elect children can no sooner lay their foundation on this Rock of Christ, but presently the bitter waters of distasteful afflictions will arise, yea, and the sorrowful floods of horrid tentations will beat upon their buildings. Is Saint *Paul* built upon this Rock? *He shall have a thorn in the flesh, a messenger of Satan to buffet him.* Is *David* a man after *Gods own heart*? *He shall be much perplexed with many miseries.* *Is Job an upright man in the Land of Uz, He shall suffer many afflictions.* In a word, as *Paul* when he came to *Macedonia*, so we, even every one of us, so soon as we look towards *Jerusalem* which is above, so soon as we make a conscience of sin, we shall be troubled on every side: fightings without and terrours within: fightings without with open and professed enemies to the truth, and fears within from false brethren, fighting without by the continual assaults of outward tentations, and fears within by spiritual derilictions, and conflicts with despair.

2 Cor. 12. 7. Psal. 102. 3, 4, 5, 6. John 6. 4. 7

2 Cor. 7. 5

Nunquam bella bonis, nunquam diffidia cessant,
Et quocum certet, mens pia semper habet.
Prosper.

With wars intestine are the godly always prest,
And pious minds with something do contest.

To such conflicts and assaults the dearest of Gods children are subject in this their pilgrimage here, and if you would have a reason for it, it is evidently this, *viz.* because they are now become the devils open enemies, they must

must therefore look to be assaulted, both by stratagems and violence. The devil like a cunning fowler, spreads his nets, for them only that are out of his clutches, not for them that are in his own custody. No Prince maketh warre with his Loyal Subjects. The wicked are as sure as temptation can make them; to them therefore he speaks as friendly as *Holofernes* sometime did to *Judeth*: *Fear not in thine heart, for I never hurt any that would serve Nebuchadnezzar the King of all the earth*; so he also, I never molest any that are content to serve me, *the Prince of the present world, as he is termed, Jo.* 14. 30.

Q. *But why may some man say, doth God permit the waters of affliction to arise, and the floods of temptations thus to beat upon his childrens buildings?*

A. Truely beloved the reasons for it are many, but I will satisfie my self, and I hope content you also with these three following.

First, God suffereth the waters of affliction thus to arise against his own children, that he might the better manifest his anger against sin, that all may take notice if he spare not his own children, but and if judgment begin at their houses, what the wicked may, nay what they must expect, and where the ungodly shall think to appear.

Secondly, Therefore doth God permit the floods of temptations to beat upon his childrens buildings, that he might thereby manifest unto the world the fidelity of his chosen; *now I know*, saith God to *Abraham*, *that thou fearest God*: Not that God was ignorant of this before his bitter tryal of him, by commanding him to sacrifice his only Son, but that by this fact of his, he might make known that his obedience unto others. God by this extraordinary act of self-denyal, made *Abrahams* faith and obedience manifest to others. Not unfitly therefore are Gods children likened to spices, whose odoriferous savour is then strongest smelt, when they are

soundliest

soundliest pounded. *Virtus per quietem se exercuit in Job, sed virtutis ejus commota per flagella fragravit* (saith Saint Gregory).

Saint. *Greg.*

Thirdly, and lastly, therefore doth God permit both the waters of affliction to arise, and the floods of temptation also to beat upon his childrens buildings, that he might preserve them in safety from that great gulf of presumptuous security, and that he might keep them from the straggling by-paths of eternal destruction, who otherwise would be too too apt to start aside, and with *David* before his affliction to go astray, the best ground untilled soonest runs out into rankest weeds: Such are Gods children sudenly overgrown with security ere they are aware, unless they be often exercised with Gods plough of affliction. *Electis suis ad se pergentibus dominus hujus mundi iter asperum facit, ne dum quisque vitæ præsentis requie, quasi viæ amenitate pascitur, magis tam diu pergere, quam citius pervenire delegit: ne dum oblectatur in via, obliviscatur quod desiderabat in patria*: so Saint *Gregory*. God (saith he) permitteth his childrens pilgrimage here to be very bitter, and extream sharp, least any of them should be so far in love with the pleasantness of the path, as to forget what they so earnestly desired in their country to come. Crosses therefore though in themselves they be bitter arrows, yet are they shot from a loving hand, and therefore become like to *Jonathans* sometime shot to *David*, serving only for directing caveats. *Apollonius* writeth of certain people, that could see nothing in the day, but only in the night. Many Men I am sure, are so blinded in the Sunshining day of prosperity, that they then see nothing belonging to their good, only in the night of misery are their eyes open, and to them *Schola crucis* is converted into *Scholam lucis*: which is the third and last cause I mentioned why God permits the waters of affliction to arise, and the floods of sorrows sometimes to beat upon his childrens buildings. From which I pass unto the reasons why afflictions (as I conceive) are here and

Greg. in Mor.

Psal. 119. 67.

1 Sam. 20. 20

and elsewhere too in Scripture compared to waters, which are likewise these three following.

First, *Propter confluentiam.* } { their confluency.
Secondly, *Propter utilitatem.* } For { their utility.
Thirdly, *Propter salsitudinem.* } { their saltness.

First, I say for their confluency: for as one wave followeth, and falls on the neck of another, even so do afflictions in the righteous pursue each other: *One deep calleth another* as the *Psalmist* speaks: They come so thick upon them as stormy waves at sea: a perspicuous example of this we have in *Job* while he was yet speaking (saith the Text) came another; and then while he was yet speaking came another: and again while he was yet speaking came another, *&c.* We live here beloved in an ocean of troubles, wherein we can see no firm Land: One wave falling on the neck of another ere the former have wrought all his spight; mischeifs strive for places as if they feared to lose their roome, if they hasted not: this for their confluency. Psal. 42 7. Job. 1.16, 17, 18.

Secondly, afflictions are likened to waters in regard of their utility, in respect of their profit; for as the one serves to cleanse the outward, so doth the other serve to purge the inner man. *Davids* experience shall be a sufficient proof of their utility, in this respect who by them was reduced from his erroneous straglings, to a constant keeping of Gods commandments. Neither are waters profitable onely for purgation, nor afflictions onely for restauration, but both also for transportation. For as without the benefit of water, we cannot pass into another country as *France*, *Spain*, or *Italy*: so neither can we pass from hence to Heaven, without the benefit of affliction: there is no going thither unless we saile through the salt waters of affliction: witness that holy Apostle who constantly averreth, *That we must through many afflictions enter into the Kingdome of God.* But happy beloved, yea thrice Psa. 119. 67. Acts 14.22.

happy are those mishaps that make a way to a greater perfection: and this for their utility.

Thirdly and lastly, afflictions are resembled to waters, because of their saltness and harshness to be endured. Sea water though for curing of the itch and many other things it be very soveraign, yet by reason of its extream saltness it is very unwelcome unto most mens pallates. Afflictions in like manner though they are very wholsome and profitable to heal all spiritual diseases in regenerate men and therefore in one place especially commended by the Apostle for the curing of itching ears. Yet are they also salt and harsh, very distastful and wondrous difficult to be endured even of the very best of Gods children; we need not travail any further for an example of this than to our Saviour Christ himself whose words were these, *Father if it be possible let this cup pass from me.* The way to Heaven beloved, is by the gates of Hell, and like that which *Jonathan* and his Armeur-bearer passed, Rocky, Foul and Thorny. No sooner do the waters arise, but presently the Floods do beat upon the house; *And when the waters arose, the flood beat upon that house.*

2 Tim. 4. 3.
Math. 26. 39.
1 Sam. 14. 13.

A threefold Flood I find that beateth upon all Gods childrens houses,

First, A Flood of sin,
Secondly, A Flood of sorrow, and
Thirdly, A Flood of godly anger.

First, A Flood of sin: *I know my iniquities* (saith *David*) *and my sin is ever before me.* *And O wretched man that I am* (saith Saint *Paul*) *who shall deliver me from this body of death?* There is a Flood of sin.

Psal. 51. 3.
Rom. 7. 24.

Secondly, A Flood of sorrow: *I say the truth in Christ, I lye not, my Conscience bearing me witness in the holy Ghost, that I have great heaviness and continual sorrow in my heart:* So the same Apostle. These two like *Hypocra-*

Rom. 9. 1.

ters twins, go alwayes hand in hand; there was never sin without sorrow, nor ever sorrow without sin. All dishonest actions, are but earnests laid down for succeeding sorrows.

Thirdly, the third kinde of flood that beateth on Gods childrens houses is the flood of Gods anger: And of this the Prophet *David* complaineth thus: *Thine indignation lyeth hard upon me, and thou hast vexed me with all thy storms.* This flood of Gods fury hath much beaten upon us, and that for many yeares together. You cannot forget that fearful flood of civil war and intestine dissentions amongst us: *When God sent unto us* (as he did unto *Moab*) *such as emptyed our vessels and brake our bottles, and quenched* (for a time) *the light of our Israel.* You must needs remember the next flood of forraine War at Sea, that beat so sorely against our buildings. You cannot forget the next flood of Plague and Pestilence that swept away so many thousands. And to name no more at present, you must needs remember that fiery flood of Gods fury: *Fluvius igneus rapidusq;* as the Prophet *Daniel* expresseth and renders it, shewing the inevitable and consuming force of Gods Judgments. You cannot I say, forget that fiery flood that but lately beat down so many stately buildings in the Metropolitan City of this Kingdome. Well, what good effect have all these floods produced in us all this while? What amendment is there in the rich? What reformation is there in the poor? Alass, alass, but small I fear: For who doth not see what a deluge of prophanes and impiety doth yet overflow the Land? Are not Gods good creatures too too much still abused in surfeiting and drunkennes? in rioting and wantonnes, in strife and envying? Are not people still as prophane, still as irreligious, still as ungodly, still as sinful as ever? Lay it to heart beloved, and know, that the Lord hath more floods to power forth upon us, if these prevail not to reform us.

Psal 88. 6.

Jer. 48. 12. 2 Sam. 21. 17.

Dan. 7. 9, 10.

Applic. to the Judg.

Give me leave, now (my Lord) first, to address my self to your Lordship, for the begging of your assistance to prevent the future floods of Gods anger from falling on us, and that by your impartial distribution of Justice; you are set in Gods place, you are to walk in Gods path, and to be a follower of him, who is no prosopoleptick, *with whom there is no respect of persons*. Let me (I beseech you) move you to that which you both know, and I presume are ready to put in practise also; you know the saying of the Poet.

Rom. 2. 11.

Qui rogat ut facias, quod jam facis, ipse rogando
Laudat, & hortatu comprobat acta suo.

2 Chr. 19 6.

I shall only add good *Jehosaphats* caveat to the Judges in his time, which is this; *Take heed what ye do, for ye execute not the Judgment of man, but of the Lord, and he will be with you in the cause and Judgment*, that is, he will be with you to preserve you if you do justly, or else he will be with you, to punish you, if you do the contrary.

To the Sheriff

Next a word to you Mr. Sheriff, for your assistance also to prevent the future floods of Gods anger from falling on us; and to this end let me request you Sir to know your place, and to consider your path, look to your under officers that they abuse not poor men with exactions, nor the Country with exorbitancies.

Ezek. 17. 18, 19. and Mat. 5. 33.

To the Iustices.

Next I turn to you (much honoured Justices and Gentlemen) let me I beseech you, crave your assistances also herein; which that you may the better afford, I pray be pleased to call to mind your several oathes, remember to what you have sworn, and be not remiss, nor negligent in the performance of them. You have good Law and Authority to punish swearing, whoring, drunkenness, prophanation of the Lords day, and other enormities: Oh have a zeal for the due execution of such good Laws. When any come to you for justice against such offences,

put

put them not off with *Gallio* that deputy of *Achaia, who would be judge of no such matters.* Gentlemen you are called (*Sheilds*) *Psal.* 47 9. *The Sheilds of the earth belong unto God*, saith the *Psalmist.* Your place is to stand between God and the people, and by your timely censuring and punishing of known sins, to prevent the floods of publick plagues from flowing in upon the Land wherein ye live. Acts 18. 15. You are termed also (*Healers*) *Would God you would go to the quick, and heal our breaches in the causes thereof.* Town and Country are sick of separation, and swarm with scismaticks, that in things but ceremonial peevishly spurn at the grave authority of the Church; and out of a needless nicety are theives to themselves of those benefits which God hath allowed them, Good Laws there are to reclaim them, to suppress their Conventicles, to restrain their seditious spirits, but there is but little or no execution of them; *Gallio* careth not for these things. Gentlemen, it is not material how good a mans will be, if the executors, who are put in trust, do not perform it. The Laws I may call Gods will, and the will of his vicegerent (the King) it is no matter how good they be, if those who appointed executors, neglect to put them in execution. In this case they are no better then scarecrows, which being set up in the fields by Husbandmen to keep away birds, at the first view are somewhat terrible to the fowles, but after a while seeing them still in the same place, and doing nothing, they make bold with them and sit on their heads, yea and worse then that too. So beloved, the Laws though never so dreadful at first if they be not duely executed by them that are in place to do it, they grow in contempt, and give occasion to refractory spirits to go on with boldness in their perverse and wilful wayes. You may take this from *Solomon*, who well observed it, and tells you, *That where sentence is not executed speedily against an evil work, the hearts of the sons of men, are fully set in them to do evil.* Where Justice is delayed, there sin reigneth. And will not this bring a flood upon us think you in the end, if not timely prevented?

ed? Liberty hath loſt us many already, and will loſe us more yet if it be not looked to in time, Gentlemen.

In the name of God therefore let me implore your helps: *O men of Iſrael help!* Be you I beſeech you *Priſcilla's* and *Aquila's, helpers in Chriſt Jeſus:* So ſhall ye be Epinetuſſes too, even praiſe worthy for it: So ſhall ye be *Portæ & introitus aliorum*, as Saint *Chryſoſtome* well obſerves on *Rom.* 16. 5. ſo ſhall ye be Ports, Gates, good paſſages, and ſafety inlets to many poor ſouls, that elſe might periſh through peeviſh ſelf-willedneſs. Oh beloved, that you would be of good *Joſiahs* temper to take away the abomination of ſtubborn ſeparation, from all that are under your ſeveral juriſdictions! That you would do as he did, *Even compel them to ſerve the Lord their God, in the unity and uniformity of his divine worſhip. Smite a ſcorner, and the ſimple will beware*, ſaith *Solomon. And that man that will do preſumptuouſly, not hearkning unto the Preiſt that ſtandeth before the Lord thy God to miniſter there*, or unto the Judge, *that man ſhall dye, and thou ſhalt take away evil from Iſrael. So all the people ſhall hear and fear and do no more preſumptuouſly. Hoc hominum genus* (ſaith Learned *Paræus* commenting on the firſt Chapter of the ſecond Epiſtle to the *Corinthians*) *Auctoritate potius compeſcendum, quam longis diſputationibus refellendum.* And thus (right Worſhipful) having (as breifly as I conveniently could) ſhewn you how you may, and ought to be by your actings, inſtrumental to prevent the future Floods of Gods anger from flowing in upon us, and in particular of that Flood of Anarchical confuſion impending over us: I ſhall ſhut up my exhortation to you in the words and charge of that Maſter of the feaſt in Saint *Lukes* Goſpel. *Go out into the highwayes and hedges, and compel them to come in, that the houſes of God may be filled.*

Rom. 16. 3.

2 Chron. 34. 33.

Prov. 19. 25.

Deut. 17. 12, 13.

Luk. 14. 23.

A word likewiſe to you Lawyers next (if at leaſt any of you have leiſure from your Chamber, to hear a word of Church-ſtruction) let me intreat your helps alſo to anticipate the future floods of Gods anger from falling on

To the Lawyers,

us;

us; and to this purpose, be pleased I pray to ruminate upon the end of your profession: It is not you know, to sow dissension: It is not to widen differences, neither is it to fill your own coffers, nor yet to shew your ready wits, and voluble tongues in speaking probably of every subject good or bad; no, no, the end of your profession, is to help every man to his right, to cut off strife and contention, and to restore peace and unity in the Common-wealth. Let not your mouthes therefore be corrupted, let them not prove like the Oracle of *Delphos*, of which *Demosthenes* complained in his time, that it did φωνάζειν speak nothing but what *Philip* who gave it a great fee would have it say. Be not (I beseech you) of the number of *Protagorasses* Scholars, whose profession as *Gellius* tells us) was to teach, *Quanam verborum industria causa infirmior, fieret fortior:* How to make the worse cause seem the better.

To the witnesses and Juries.

I must next direct my speech to you that are to be Witnesses, and to you also that are to be Juries, for your concurrance also to prevent the future floods of Gods anger from falling on us. For this cause, let me admonish you to take heed of your several oathes, consider what you do, beware of bribery: deal uprightly in every case between man and man, with every man without declining to the right hand, or to the left: *So shall ye sanctifie the name of God, by whom ye do swear to speak truely: and so shall ye sanctifie the name of God, by whom ye swear to deal truely and uprightly.* Jer. 22. 13. Deut. 17 15.

Lastly, a word unto all in general, and so an end; let us all (as we tender the good of our precious souls) be perswaded to sanctifie the Lord God in in our hearts: let us every day sum up our accounts with God, and as *Hierome* saith, *Ita ædificemus quasi semper victuri, ita vivimus, quasi cras morituri;* Let us so build as if we were to live ever: and let us so live as if we were to dye to morrow. And in so doing, though the waters do arise and swell horribly: yea, and though the floods do exalt themselves and beat upon our buildings, yet they shall not

not shake them: which is the fifth particular by which sincere Christian is in my text described: namely, by invalidity of all perils and dangers, in that they could shake it: which should now come in order to be spok of; but I fear I have trespassed too far already upon yo patience.

Let us now therefore beg at the hands of God, that would be pleased to work in the heart of every one of a holy desire and a conscionable care, to discharge o several duties in those places which God hath put us. An to this end.

Lord grant, that the words which we have heard wi our outward eares, may take deep impression in o hearts, that they may bring forth in us the fruits of tru Christian care and providence: The fruits of such sin cified pains and industry: and the fruits of such savin wisdom and discretion, that when the waters do ari add when the floods do beat upon our buildings, th may not shake them; and this Lord we most humbly b at thy merciful hands, for the merits of thy most dear Son and our most loving Saviour the Lord Jesus Christ: T whom with thee O Father and thy blessed Spirit, d ascribed, as is most due, all Honour and Glory, Powe and Dominion, Might and Majesty, the rest of this da and for evermore, Amen.

FINIS.

1670